



SPIRITUAL TELEGRAPH

DEVOTED TO THE PHYSICAL AND SPIRITUAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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JUDGE EDMONDS ON SPIRITUALISM.

Judge Edmonds has been requested by the editors of the New York Tribune to furnish to that journal a series of articles on Spiritualism. The first of the Judge's articles, in response to this request, appeared in the Tribune of March 28, which we here transfer to our columns:

To the Editor of the N. Y. Tribune:

SIR—I am permitted to address a series of articles to the readers of the Tribune on the subject of Spiritualism, and I embrace the opportunity.

In doing so, I do not mean to address myself to believers, though they are a pretty formidable band, being numbered now by millions in this country alone; nor to the five or six millions of professing Christians in our nation, for I am bound to accord to them the privilege I claim for myself, of enjoying their own opinion without molestation; but I shall address myself to the fifteen or twenty millions of our people who belong to no church, who scarcely possess any religion, but who seem willing or compelled to trust to luck and let the future take care of itself.

To them I will proffer a faith which can relieve their painful doubts as to the future; will dispel the anxiety which, in spite of every effort, will at times intrude upon every mind; will open to their comprehension a view of the future beyond measure attractive to an immortal nature; and, while it may conflict with many of the doctrines taught as the religion of the day, will enjoin upon all who receive it an unvarying life of public worth and private virtue.

To do that, I shall aim at two things. One will be to demonstrate the fact that they who once lived on earth and have died can, and do, communicate with those yet living; and the other, what it is that they can and do reveal to us through such communion.

To fill this task full would require vastly more room than will be accorded to me in these papers, and I shall therefore be compelled to be very—very brief in my statements—contenting myself, of necessity, with affording my readers mainly

a guide to assist them in their researches, rather than a full disclosure of all that is known on the topic.

Of course, I shall have to repeat many things I have said at other times, and may not be new to some of my readers. Tedious as that may be to them and to me, I can not well help it, for my object is not to pander to a craving for the novel or the marvelous, but to bring together in one view the vast mass of evidence on the subject now lying in scattered fragments all around us.

I am to bear my own testimony as well as that of others, and therefore I ought, first of all, to show that I am competent to do so.

Am I trustworthy? This paper will be dated on the day I attain the age of sixty years, nearly forty of which have been spent not obscurely, but professionally, politically and judicially before the public, where all could judge of my character for veracity.

Am I easily deluded? Let my private and public career answer.

Am I credulous, particularly on this subject? Let this statement answer for me:

It was in January, 1851, that I first began my investigations, and it was not until April, 1853, that I became a firm and unquestioning believer in the reality of spiritual intercourse. During twenty-three months of these twenty-seven, I witnessed several hundred manifestations in various forms. I kept very minute and careful records of many of them. My practice was, whenever I attended a circle, to keep in pencil a memorandum of all that took place, so far as I could, and as soon as I returned home, to write out a full account of what I had witnessed. I did all this with as much minuteness and particularity as I had ever kept any record of a trial before me in Court. In this way, during that period, I preserved the record of nearly two hundred interviews, running through some 1,600 pages of manuscript.

I had these interviews with many different mediums, and under an infinite variety of circumstances. No two interviews were alike. There was always something new or something different from what had previously occurred; and it very seldom happened that only the same persons were present.

The manifestations were of every known form, physical or mental—sometimes only one, and sometimes both combined.

I resorted to every expedient I could devise to detect imposture and to guard against delusion.

I felt in myself, and saw in others, how exciting was the idea that we were actually communing with the dead; and I labored, as I thought successfully, to prevent any undue bias of my judgment. I was at times critical and captious to an unreasonable extreme, and when my belief was challenged, as it was over and over again, I refused to yield except to evidence that would leave no possible room for cavil.

I was severely exacting in my demands, and this would frequently occur: I would go to a circle with some doubt on my mind as to the manifestations of the previous circle, and some-

thing would happen aimed directly at that doubt, and completely overthrowing it, as it then seemed, so that I had no longer any reason to doubt. But I would go home and write out carefully my minutes of the evening, cogitate over them then for several days, compare them with my previous records, and finally find some loophole—some possibility that it might have been something else than spiritual influence, and I would go to the next circle with a new doubt and a new set of queries.

I was in the habit, on such occasions, when alone by myself, and in preparation for the next circle, of putting on paper every possible question that I could imagine to test the matter.

I saw that the circumstances of the interview often prevented my framing on the spur of the moment, *efficiently searching*, and therefore I took my leisure, when alone in my library with nothing to interrupt the current of thought, to perform that task, and I used often to attend the circle with a series of questions thus deliberately framed, which I carefully concealed from every human being, so that I knew beyond peradventure that no mortal could know what questions I meant to ask, and no mortal could be prepared beforehand to answer them.

I look back, sometimes now with a smile, at the ingenuity I wasted in devising ways and means to avoid the possibility of deception.

Still, there was the danger of self-deception or mental delusion on my part, and I tried to be equally astute on that point, not merely when at the circle, but alone, in the calm of my hours of study.

It was a remarkable feature of my investigations that every conceivable objection I could raise was, first or last, met and answered.

Let me take the rappings as a specimen:

When I first heard them, it was in the presence of three females, whose characters were enough of themselves to assure me against any attempt at imposition. As I entered the room where they were seated together at one side of a table, the rappings came with a hurried, cheerful sound on the floor near where they sat. I took my seat at the opposite side of the table, and listened, with the idea in my mind, "One of them is doing it—perhaps with her feet or hands, her toe or knee-joints." Directly the sounds came on the table, and not on the floor, and where their hands could not reach. "It was ventriloquism," I said to myself. I put my hands on the table directly over the sounds, and distinctly felt the vibration, as if a hammer had struck it. "It was machinery," I imagined, and then the sounds moved about the table in different parts, they and the vibration following my hands wherever I put them. At other times, though not on this first occasion, I have turned the table upside down, and examined it so carefully as to know there was no machinery.

Thus I went on, at this time and at other times, testing the rappings in various ways by these questions. And in answer they would sometimes come on the back of my chair, when

there was no one behind me; sometimes on my person, when there was no one near enough to touch me; sometimes in a railroad car, when in rapid motion; sometimes high up on a wall beyond the reach of any one; sometimes on a door standing open, when I could see on both sides of it, and no one was near enough to touch it; sometimes four or five feet distant from any person; sometimes following the person when walking to and fro; sometimes when the medium was immersed in water; sometimes when they were placed on a feather pillow; sometimes when isolated from the floor on glass; sometimes when held up from the floor; and sometimes I found, beyond doubt, that they were the sheer fabrication of the medium.

Still, it might be ventriloquism; and so we tested it by jars of quicksilver, so placed that the least vibration of the material on which the sound was made would be apparent. And, finally, after weeks of such trial, as if to dispel all idea in my mind as to its being done by others or by machinery, the rappings came to me alone when I was in bed, when no mortal but myself was in the room. I first heard them then on the floor, as I lay reading. I said, "It's a mouse." They instantly changed their location from one part of the room to another with a rapidity that no mouse could equal. "Still, it might be more than one mouse?" And then they came upon my person, distinct, clear, unequivocal. I explained it to myself by calling it a twitching of the nerves, which at times I had experienced, and so I tried to see if it was so. It was on my thigh that they came. I sat up in bed, threw off all clothing from the limb, leaving it entirely bare. I held my lighted lamp in one hand, near my leg, and sat and looked at it. I tried various experiments. I laid my left hand flat on the spot—the raps would be then on my hand and cease on the leg. I laid my hand edgewise on the limb, and the force, whatever it was, would pass across my hand and reach the leg, making itself as perceptible on each finger as on the leg. I held my hand two or three inches from my thigh, and found they instantly stopped and resumed their work as soon as I withdrew my hand.

But I said to myself, this is some local affection, which the magnetism of my hand can reach. Immediately they ran riot all over my limbs, touching me with a distinctness and rapidity that was marvelous, running up and down both limbs from the thighs to the end of the toes, and two or three times with force enough to hurt some, as if a child had struck me with a blunted nail.

Thus they proceeded, for some half hour or more, as I thus watched, until I gave up that there was any but one hypothesis on which they could be explained, for they were intelligent, and by their changing met my mental objections, for I uttered no word aloud. I put down my lamp and lay down to sleep. They immediately left my limbs and went to other parts of my body, and I fell asleep with them gently tapping my left side.

Still there was another question; may not this be some unknown power belonging to a peculiar mortal organization and subject to its control? The answer to that was—though not the only answer—that it would often come when the medium did not want it, and as often refuse to come when it was most earnestly wanted. And it was the same with the desires of the circle. It would come when it pleased, and as it pleased, whatever it was, and not as we wished.

I have gone into this detail here, of events which were spread over several months, merely for the purpose of showing the precautions which I took, and how I investigated. And I will add that, with all the other manifestations of which I shall hereafter speak—and there are very many others beside the rappings—I dealt in the same way for a period of about two years, before I yielded my belief as to their spiritual origin.

At the end of these two years, I left the country on account of my health, and spent about three months in Central America. I took with me four volumes of my manuscripts, and, having little else to do during that time, I carefully reviewed the subject. I compared the proceedings of one meeting with those of another; I hunted for discrepancies and contradictions; I was away from the excitement of the circles, and I was able to examine the subject, and I did examine it as carefully and as critically as I ever tried or decided a case in court in my life.

I discovered a grand scheme displayed in the work—an in-

telligent design, persisted in amid all discouragements and difficulties—returning ever to its purpose, however diverted by obstructions at the moment, and I became a believer in the spiritual theory. I ought not to say I yielded my belief. Belief came in spite of me, as it does that the sun shines at noon-day, and nothing short of the blindness of insanity could make me doubtful as to the light that was shining around me.

Since then I have been a firm and unwavering believer in the idea that the Spirits of the dead do and can hold communion with us. I have been sorely tried, temporally and mentally. I have been excluded from the associations which once made life pleasant to me. I have felt, in the society which I once hoped to adorn, that I was an object marked for avoidance, if not for abhorrence. Courtied once and honored among men, I have been doomed to see the nearest and dearest to me turn from me with pity, if not disgust. Tolerated rather than welcomed among my fellows; at an advanced age, and with infirm health, compelled to begin the world again, and oh! amid what discouragements! With the subject so dear to me—tainted with man's folly and fraud; destined to see fools run mad with it, and rogues perverting it to nefarious purposes; meeting in its daily walks, (owing to the sad imperfection of the instrumentalities used,) much that was calculated to discourage and dishearten; and beholding how the world, for whom this glorious truth comes, turns from it and reviles it; I have never, for one moment, faltered from that hour in my belief. It is not my fault that I have not. It is no merit in me that I have persisted.

Belief was not, as it never is with man, matter of volition. But the evidence was so conclusive that it compelled conviction, and I could not help it. Mountains may fall and crush me, but they can not make me believe there is no earth under my feet, and no stars over my head.

There is in my profession a saying, that he who tries his own cause has a fool for a client. Perhaps I shall realize that in the tribunal in which I now appear; but how difficult it is for one to stop when talking of one's self! I had no idea I should carry my egotism so far. I know how ungrateful the strain must be to my readers. But what can I do? I have ascended the witness's stand, and am getting ready to bear my testimony before my fellow-men. I desire that my jury may know in what mood of mind I bear witness, that they may the better judge what credence to yield. Having performed that task, I leave that topic—I forget the inconsiderable advocate, and dwell henceforth more on the mighty theme, and in my next number I will begin the work of describing the various kinds of manifestations, from which, I claim, that the same mind can not escape the conviction that it is a voice from beyond the grave that is now speaking to man. It is not

"Hark! from the tombs a doleful sound."

But listen! it is a voice from beyond, bringing glad tidings of great joy!

NEW YORK, March 13, 1859.

J. W. EDMONDS.

THE ANGEL MOVEMENT.

ITS OBJECT AND PROGRESS.

MR. PARTRIDGE: You have been so kind as to allow me to present through your columns, from time to time, brief expositions and explanations of a series of peculiar and startling manifestations, which have been designated as the Angel Movement. Perhaps you will be so obliging as to permit me to farther state the objects of this movement, its present condition, and its future prospects.

Those who have felt an interest awakened in them by a perusal of the previous records of this new spiritual unfolding, can not but be gratified to learn that it is now in a promising way of assuming a more tangible and practicable form. The medium hopes to soon be able to fit up rooms for the purpose of fully illustrating the philosophy involved in this Spirit-movement. The rooms will be adorned with numerous curious and appropriate illustrations; and will be arranged for the holding of circles for spiritual development and manifestations, and for the teaching of principles which it is believed are destined to form the basis of an angelic order of things on earth. The practical externalization of these principles is now what is needed; and the intelligences prompting this movement assert that the human race has now arrived at a point in its development when a new order of government, combining Church and State, can be successfully initiated. The imper-

fections of all existing organizations are sufficiently manifest, and as they have reached nearly their extreme depth of corruption, they must begin to gradually give way to the more perfect order of things about to be introduced and destined to supersede them entirely, in the march of progressive unfolding. This new condition will be what reformers designate a "Universal Brotherhood," which the ancients called the "Kingdom of God," and which Christians understand as the "Millennium."

We are told that Spiritualism, in its present phase of giving tests and producing mechanical manifestations, has nearly completed its mission in preparing external minds for the reception of the higher order of life on earth that will soon commence. In future, mankind will be influenced more from the interior. It is said that, when fully developed, the individual man will be a perfect sovereign, governed by nought but the law inherent in his own soul. He will be God manifested in the flesh from the interior, and therefore truly a son of God. By the spiritual manifestations he is brought to a knowledge of immortality and of the angels (corresponding to the sixth sphere), and thence to a knowledge of God, which is the highest condition (corresponding to the seventh sphere). We are farther told that man's highest happiness consists not in the perfected individual development, but in the highest harmonious social development. Hence the necessity of a new social order, differing from all others in that it is to be instituted by divine wisdom in the highest sense. It is not to spring from the ripened intelligence of statesmen and the clergy, as many might naturally suppose, but is to be introduced by the command of God through the instrumentality of angels; that is, men with the wisdom of angels. Nor will its beginning be strong and general, but exceedingly feeble and small, corresponding to one individual seed, which is first cast into the ground, and must wait till its own growth and strength enable it to stand unsupported, when it will gradually spread and overshadow the earth.

I repeat, that we are positively told the human race has now developed to the condition in which this new order is to begin; and that it is absolutely necessary that a place should be prepared for the reception of the seed—for the transmission of the intelligence requisite, which can be given only as conditions are rendered favorable, on the principle that all other communications are received. The Spirit-world has already exhausted its power; it can do no more without entailing the fearful consequences upon the earth of becoming its authority, which would defeat the great purpose of making each individual the authority for himself. Hence men are now to be tested as to their faith in the Spirit-world, which they profess. Now works are required as a condition of higher unfolding. We are told that works and faith, being equally and wisely balanced, will bring perfection and immortality—eternal life on earth—which is the condition prayed for and predicted by all the prophets, including Jesus Christ, since the world began. Let not the reader be startled when we say that the condition anticipated in the Spirit-world is subject to the great and final change of a reverse movement, which will ultimately bring each, in time and turn, into the immortalized physical condition, on this or some other earth, the spiritual or physically disembodied condition not being the proper or celestial one. In the idea of the resurrection is involved this great fundamental principle, which will be gradually unfolded in the proposed rooms, by and through numerous emblems. The practical realization of continual physical existence of the earth is the great truth and glory breaking upon the world in the dawn of this, the millennial morn; and when the noonday arrives, man will know no death—no dissolution of the physical body. In illustration of this, already have been prepared emblems of immortality and the resurrection.

From the preceding, it will readily be perceived that the Angel Movement, now comparatively weak and feeble, invisible and unknown, contains the germ within its nature for the organization of the entire human race into one universal brotherhood, based on the great foundation-principle of real physical immortality, in which new order of things every individual will be an independent sovereign, in the fullest and highest sense of the word, obeying only the celestial law written in his own heart. The pattern of the order is a copy of the external heavens, the entire plan of which is to form a portion of the decorations of the proposed room. The series illustrating

the plan will be published in the form of a chart, with accompanying explanations, which will give a pretty correct general idea of the nature and mode of the order of organization. This chart is now in the hands of the engraver, and is about half finished. When completed, a copy will be mailed, post-paid, to the address of every one who contributes to the amount of one dollar toward the fitting up of the required rooms (the price of the chart being one dollar). At the present writing, \$47 25 have been received and faithfully appropriated to the purchase of materials and the preparation of illustrations and emblems for future use. This sum, together with the manual services of the medium (if they may be counted), makes a total expenditure of over \$200. By this means, the plans of the communicating intelligences have been sufficiently advanced to enable the medium to present to the world, at least the beginning of the wonderful plans that are being unfolded through him.

What is wanted now is a good common three or four-story dwelling house, or a large hall temporarily partitioned off, in the different rooms or apartments of which the several manifestations may be given. Considerable room is required, for the reason that the representations include the entire unfolding of the material universe, beginning at the first great cause and advancing in progressive order. The partitioning will be based partially on the principle of the Jewish tabernacle; and all paraphernalia, with the ark, the cherubim, the oracles, etc., will be represented.

One hundred dollars and rooms will now complete these curious manifestations, and place them before the world for its approval or disapproval. A record will be kept of the names of all who may feel disposed to contribute toward the consummation of this object. Every contributor will be entitled to equal rights and privileges in the exhibition, and a voice in all matters of business pertaining to the same. "Truth, justice and equal rights," is the motto, the principles of which must govern the conduct of all interested. I. VAN DEUSEN,

WILLIAMSBURG, March 21, 1859.

Medium.

SPIRITUAL LYCEUM AND CONFERENCE.

FIFTY-SECOND SESSION.

THE SAME SUBJECT CONTINUED.

But little additional light was thrown upon the dark influences which, it is contended, beset the unwary, and particularly the *ungodly*, sojourner in the flesh, from the world of Spirits. This is a free country; the Irishman both realized it and illustrated it when he said, "He who has no shoes to his feet is free to go barefoot." The doctrine holds with respect to opinion. He who has not a solitary reason for his faith, is free to adhere to it all the firmer for the want of one; and thanks to our glorious institutions, he generally does. Blessed beyond measure is the theological architect, for he can build whatsoever edifice it pleaseth him, without the least outlay in *land* for it to stand upon. No labor in digging rocks or driving piles for a foundation for him.

Dr. ORTON had a few objections to answer. The opposers of our doctrine have sought to entangle us with Moses; but he could not see what Moses had to do with the existence and influence of evil Spirits. Those who have referred to that Jewish leader, do know very well that he holds to no scheme of retaliation, whether ancient or modern, and the attempt to set him down as a disciple of the eye for an eye and tooth for tooth school, looks to him like an evasion of the real question at issue. No man is bad as a punishment; he is vicious because his loves are evil. The drunkard is not chained to his beastly habits by any retaliatory power exercised by the supreme Law-giver; he is the slave of his perverted will, and he may free himself from the thralldom by exercising his sovereign will in the direction of good.

Mr. BRADFORD inquired for Dr. Orton's standard of good and evil.

Dr. ORTON: The loves of an individual determine his true position, and here Spiritualists, he fears, are sadly deficient; they neglect the devotional and affectional department of their nature. There is satisfactory growth intellectually, but in the realm of devotion and in the renovation of the affections he does not find much progress.

Mr. BRADFORD said: His attention was first fixed upon Spiritualism by the death of his wife and daughter. In the first intercourse with his daughter, she asked to be forgiven an error she had committed in the earth-life. Subsequently he had asked the question as to evil Spirits, but had never gotten any nearer an endorsement of that doctrine than an admission of the existence of Spirits less advanced than others; coupled with a denial of there being any who harbored a desire to injure mortals. His own observation has been in accordance with that declaration.

Dr. HALLOCK said: The Mosaic platform was supposed to have this much of relevancy to the subject, that it set men in a false light. It

places the anxious observer in a focus that distorts every object within its range. At least this supposition, whether true or false, was the reason why he had referred to the illustrious founder of the rite of circumcision on a former occasion. That his friend Dr. Orton, with many others, should be revolving about the Mosaic orb and not know it, is thoroughly human; what psychological subject can unravel the modus, or determine the origin, of his own bewilderment? The Presbyterian is not a Jew, in his own conceit—not he! But judged by his faith and philosophy, what of *Jesus* can you find about him? His creed and his institutions are all of Moses. When he chokes a man to death on the gallows, he quotes Moses; to quote Jesus would blister his tongue, and yet he believes himself a Christian the while. No doubt friend Orton would not insist on a grinder in return for the loss of a tooth, as Moses recommends; but he can insist upon a philosophy which asserts the practice to be perpetual, and tends to make it universal. According to him, they knock out each other's teeth throughout the whole career of human existence, from the five points up to God! Whereas, in the light of fact, this whole teeth-knocking and shoulder-hitting business is a sheer blunder of imbecility, which departs, like a specter, with the first dawn of Spiritual puberty.

What Spirit has come back to earth demanding a nose in return for the one "smashed" in some drunken brawl? "Pangum" died of a blow inflicted by a mortal hand, not by "Bill Poole," whom he had sent to the Spirit-world a few months before. It seems to him to border on egotism, not to say spiritual pride, to suppose that the silly doctrine of retaliation, which is so obvious to mortal intelligence, has not been long since discovered, and the practice utterly abolished, in a world which, by Dr. Orton's own showing, is older than this, and to which ours stands in the relation of a child to its parent. Has the child so outgrown the parent in wisdom, as this doctrine indicates? It is admitted that genius, art, science, come to us from thence; but in the matter of theology, if the seer statement is to be taken as evidence, Emanuel Swedenborg was obliged to read that world a whole some lecture concerning God and morality; and now, Mr. Harris informs us, in turn, that we had to set Swedenborg right on important points of doctrine! But where is the proof in either case to substantiate these claims? There is no external evidence for either statement to rest upon; and the internal evidence is *proof of error*; as thus: Both claim to derive their instruction, personally, from "the Lord." Now, did "the Lord" make an "evil communication" to Emanuel Swedenborg, and thereby so far "corrupt" his "good manners" (as the Apostle has it), that it became necessary for "the Lord," about ninety years after the mischief had been done, to send for Thomas L. Harris to repair it? Rather a left-handed compliment to "the Lord," this, out of the mouth of his anointed seer! But not one whit more substantial is the basis upon which rests the entire superstructure of evil communications and influences from the spiritual world. Like the doctrine above cited, it not only rests upon *no fact*, but the internal evidence is against it. Every witness who takes the stand to testify in its behalf, either gives us nothing but a profession of his or her belief in evil Spirits, etc., or gives us facts directly at variance with their faith. (See the TELEGRAPH report of the last Conference as an apt illustration.) Now, the evidence upon which we predicate the character of the spiritual world should be of a kind with that which first discovered to us the *reality* of that world. Its discovery does not rest upon heresay—why should its character? Mark how its facts have refuted all traditional notions with respect to its physical characteristics. The painter and the poet, with their winged monstrosities, were as wide of the truth as the old granny with her ghost in "muffler and winding sheet," newly risen from the grave-yard, and vanishing at "cock crowing." We know what the warm life-touches, the joyous greeting, and the symmetrical human forms revealed by the presence of the spiritual world to our senses, have done with these prevailing superstitions; and in like manner, we may know, if we will but observe, how the *deeds* of the spiritual world put to rout the whole church-engendered system of *caste*, which sends one sucking seer to enlighten Swedenborg, sets another to "progressing undeveloped Spirits," and causes millions of honest and well-disposed people to mistake wind for wisdom, flatulence for afflatus, gas for grace, and groans for godliness.

Dr. ORTON: This rejection of all evidence of the malicious character of some Spirits, except that which is derived from physical facts, is a self-imposed restriction as needless as it is erroneous. Besides, malice and physical or other injury resulting from revenge, by no means cover the whole field of evil. With us the merchant may not hate the man he cheats. Pride, ambition, etc., are also sources of evil. There are many forms of it that can not be manifested through a table; and when it is, the advocates of the opposite doctrine contrive to whittle down the facts to nothing. A Spirit in Brooklyn split the post of a center-table; but they would call that rather a clever performance. A man of his acquaintance became a medium, and straightway began to swear. This they call psychology. A lady was violently shaken by a Spirit, against which her husband remonstrated, proposing that they let her alone, and shake him instead. They did, and that roughly; but this would be called an effort to show their intelligence and power over physical matter.

Under the spacious covering of spiritual meal, as in the fable, not one of them can discover the diabolical cat ever ready to lay his unsanctified paw upon the undevout neophyte who seeks spiritual food, with no better preparation than the mere need of it. There is no safety in this matter save in the exercise of devotion.

Mr. BRUSH said: His experience accords with that of the last speaker. He did not enter upon Spiritualism from the hell-fire platform; but had been a Swedenborgian, and holds with him, that every inhabitant of the spiritual world is in his own life's love. He has seen nothing of the physical manifestations. He knows of a medium who was shaken violently, and of another who wanted to kick her husband, whom she loved tenderly in her normal state. It was claimed that she was influenced to do this by an old lover of her's, who took that method of expressing his opinion of his successful rival. When the first circle he attended was organized, the Spirits in communication seemed kind and full of love and good will; but in a few weeks they behaved so badly that he was obliged to break it up. He is inclined by nature to sympathize with the views of Doctors Gray and Hallock; but his experience as a Spiritualist will not admit of it. He thinks the principle injury or evil done by Spirits is to the mind rather than to the body, which injury necessarily eludes all physical tests.

Mr. PARTRIDGE expressed the opinion that we had told all we know of the spiritual world; he felt that he had done so some time ago. It does not take a great while for persons to tell all they really know, and he thinks it is in consequence of the extreme brevity of this duty that, having reported all our genuine knowledge, we have wandered for a week or so in the wilderness of conjecture. He thinks the question can not be discussed longer at this time with any profit. The character of Spirits, in our present state of knowledge, is wholly a matter of conjecture, and we have wandered in that forest long enough. The Church has been there for the last fourteen hundred years with scarce a blazed tree or glimpse of sunlight to guide her, and she is by no means out of it yet. Now and then a Spiritualist seems inclined to return to that boundless waste of bog and fog, but it is to be hoped this conference, as a body, will not follow in their tracks. Whatsoever knowledge we have yet realized respecting the spiritual world, has been found in broad sunlight and a cleared field of observation. It is to disregard the essential genius and intent of the spiritual world as evinced by its undoubted acts, to leave this field of reality for the dismal swamp of orthodox speculation. He would be glad to have a new question.

Of course Mr. P. had heard but little, and had profited not at all, by all the foregoing wisdom, piously garnered up in this report, (else how could he have made that speech?) nevertheless, as there seemed to be some small degree of truth in it, the conference acquiesced with philosophical cheerfulness, and agreed, at its next meeting, to consider the question—What is the spiritual theory of crime and punishment?

Adjourned,

R. T. HALLOCK.

Gone to the Spirit-world.

It is with no ordinary emotions that we record the demise of Mrs. HELENA M., wife of J. ALBERT WELLS of Greenport, and youngest daughter of JOSEPH H. GOLDSMITH, Esq., of Southold, L. I., which took place at her father's residence, on Thursday, 24th ult. The writer of this has known the deceased from an infant, and indulges in no cold and formal panegyric when he speaks of her private virtues and social qualities in the highest terms. By the kindness and amiability of her disposition, the harmony and propriety of her deportment, and the grace, gentleness, and sweetness which characterized all her intercourse with others, she endeared herself to all who knew her, and her untimely exit from this first stage of her immortal life has cast a deep shade of sadness over a large social circle; and by a devoted husband, a fond father and mother, and by a surviving sister and brother, her departure is mourned with a depth and tenderness which sacred silence can best express. They are, however, consoled by the certain assurance that her departure is only an appearance to outer sense, while her gentle Spirit is still present, mingling with theirs its sympathies and its love. She left a lovely babe, a few days old, which precious memento of the departed one will serve to assuage a husband's grief, and will claim a father's tender care, and will thus mitigate, in some degree, the desolation of that heart which (as to the perceptions of sense, though not of the *spirit*) has been vacated by the dearest object of its love. May He who has wounded pour in the healing balm, and add the blessings of higher and more enduring joys to all who have thus been called to mourn!

James Stevens, whose trial for the murder of his wife excited so much attention of late, has been convicted, and sentenced to be executed on the 20th of May.

PHILOSOPHICAL AND MORAL DEPARTMENT.

THE MOSAIC SPIRITUALISM AND LAW.

FRIEND PARTRIDGE: Having been a reader of the TELEGRAPH for some years, and observing your liberality in giving correspondents an opportunity to express themselves on the many interesting subjects which of late years have engaged the spiritualistic mind, I feel somewhat encouraged to hope that the subjoined expression of my views may not be unacceptable to yourself, nor without a response in the minds of your readers.

I have, on many occasions, been instructed through the TELEGRAPH, and it has been particularly interesting and gratifying to me to learn and be assured, that human progress is based on revelation, or spiritual manifestations—that the higher forms of the civilization of to-day are based on the spiritual manifestations of the past; that when a new impetus of the highest order has been given to human action, that impetus has been spiritual, and that when the stimulus of Spirit-power has ceased to create or maintain an order of things consistent with itself, declension and subsequent decomposition has taken place, and other and higher orders of manifestations have been inaugurated. Such has been the case in the past; and that such will be the future, an examination into the rise and progress of all people leaves no doubt.

In examining past spiritual dispensations, and the social forms that spring therefrom, it is not just to attribute every iota of social form to the Spirit-power, whence has issued the organic law of the dispensation, because there are other forces which interfere and possess great power and indeed are ever ready to counteract Spirit-force, viz., the animal and mental forces; and there is need also to be mindful that the animal and mental forces possess creative power, and indeed are ever at work to subvert all things not of their plane. All human governments are out-births of these two powers. The Mosaic government combined the spiritual with these forces, and exemplified the power of all the forces more pre-eminently than any other people we know of. A series of striking spiritual manifestations released the whole nation from physical and moral degradation, and awakened and raised the devotional element, or force, in them to the highest degree. This force led them to put their trust in God, which trust became a daily spring to their actions, and caused a subserviency of the other forces, under ordinary circumstances, to the religious element. But when the animal wants became pressing, and there was no mental prospect of their being supplied, then the uproar against Moses, the focus of the religious and spiritual force, was great; and had he not been a man of forbearance and wisdom, the probabilities are, that on some occasion he would have been starved to death, and the people would have marched back to their flesh-pots and bondage, their leeks, their onions, and their cucumbers. Various phases of the animal force are frequently exhibited during their history, such as the often turning aside to serve other gods witnesses. The gods of the heathen around the Jews gave license to acts of sensuality, and this was the reason of their turning so readily aside to worship other gods. It was simply to follow the animal force or affinities, without law or restraint, which their own law strictly forbade. Indeed, the prohibition of each and every act of sensuality, is the keystone of the Mosaic arch which spanned the Jewish heaven. All the remains of ancient magnificence—exhumed Corinthian capitals, Doric columns, or costly sarcophagi, are but as the small dust of the balance before the glory of this arch, the splendor of which beams even to this day. I feel somewhat inclined to prophesy (not in wrath, but in love) that that people who will not acknowledge in Spirit and in practice, that arch, stone by stone, will utterly fail to be permanent recipients of any communication from any heaven-sphere; and that the animal or beast-power will lead them to go a whoring, as it did the Hebrews, after their affinities; and that Baal will be their god in the nineteenth century as much as he was that of the Jews three thousand two hundred years ago; that the diseases of Egypt will be theirs—pestilence, fever, consumption, indigestion, and madness will be in their midst; and that their social order will be abhorrent to the heavenly-minded; the rich will be bloated with excessive wealth, and the poor the subjects of extreme poverty, and the sword of civil and foreign strife will be unsheathed among them.

Here I would enter a protest against the attempts to hitch on slavery and polygamy to the organic law of the Mosaic code. The power that liberated in one night a whole nation from bondage, would have liberated all humanity, had mankind been prepared for such an event. And that power that declared all sexual intercourse unclean without exception, could not institute polygamy. Polygamy was not an outgrowth of Jewish Spiritualism; it existed prior to the advent of Moses, and was an outgrowth of the animal force connected with the then thralldom of woman; and all that can be said is simply this—Jewish Spiritualism could not remove it, "the law being weak through the flesh;" or, in other words, the animal force maintained polygamy in defiance of Jewish Spiritualism. It was considered among the Jews that it was not good to multiply to themselves wives; and if ten are too many, one would be a lesser evil than two.

It is also objected that the Jewish code was retaliative—an eye for an eye, a tooth for a tooth. Granted; but was the then humanity in a state for anything better? The internal language of that statute is, "You are all equal; one man is as good as another. I perceive that you Hebrews, when under the influence of passion, will knock out a neighbor's tooth, or put out his eye; now I warn you, your eye will go for his eye, your tooth for his tooth." The spirit of the law was kind, and aimed at curbing animal passion, and to prepare a portion of men and women to receive that Teacher who was all love—love being the fulfilling of the law. Jesus was an embodiment or incarnation of the law, one jot of which should in no wise pass till all should be fulfilled, even to a permanent subjection of the inferior forces to the higher. On close examination, this law is found to be not retaliative. The language of retaliation is, "If you knock out one of my teeth, I will knock yours all out." Hence it was a corrective and restrainer of retaliation.

Believing that the time has about fully come for a new social order of things to spring forth, I am led to examine the arch which sustained the Jewish heaven somewhat in detail. Its constituents were, first, the organic law: Thou shalt love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself. Here it was required that the devotional element should pervade the whole man.

Second. The land law—to every man a portion. This harmonizes with the law of love.

Third. In logical connection came the moral law. Thou shalt not steal; thou shalt not tell lies, nor bear false witness; thou shalt not commit adultery.

Fourth. The financial law. Thou shalt not take usury of thy brother, of a stranger, nor of a sojourner (Lev. 25:35); thou shalt fear God. The consequences that flow from violations of this law, in our day, are more numerous, wide-spread, deeply-rooted, subtle and detrimental to public morals, than common minds can perceive at first. The moral maladies that flow from slavery, he who runs may read; but it requires a clear head and a sound heart to do this subject justice. The whole of what is called the Christian world is so completely swamped in this thing, that not a single division of it can be found that fears God in this matter. The most dreadful pains, and widespread financial judgments, lead to no repentance. "The soul that sinneth it shall die."

Fifth. The dietetic law. This is a law of great importance, and till within a few years almost totally ignored; but I am happy to be able to testify that some of the more progressed minds of the day, understanding the philosophy of it, are learning to reduce this law of God to practice, with an increase. This is as it should be.

Next in order is the procreative law. Although we have no record of a system of laws bearing on this subject before the advent of the Mosaic code, yet every informed mind must be aware that, in the nature of things, there must be a law; and the almost utter abandonment of obedience to law in these days on this subject, is no proof that there is no law, but rather that "darkness covers the earth, and gross darkness the people." The law of procreation is use, not lust. A violation of this law effects the whole order of society. The happiness of the coming generation is dependent on the virtue of the present, for a healthy organization, a proper form of mind, and pure affectional tendencies, and vice versa. Hence the procreative law is the law of laws; physical well-being, individual and social happiness, flow from obedience thereto. Al-

though to the pure all things may be pure, yet in the present state of knowledge and feeling in society on this subject, to further enlarge might be unprofitable; yet allow me to admonish all those who seek to reconstruct society on the earth-plane, to yield obedience to the procreative law. If you decline to do so, and turn aside to follow after your animal "affinities," your constructions will crumble in your hands. But if you desire an order higher than the earth-plane affords, pray that it may come.

I believe that the keystone of an heavenly order of things, where Peace can dwell, and Love shall rule, will yet be revealed and made manifest on earth, and when revealed, I have some idea it will burn as an oven. At all events, we have every reason to expect that it will bring more restraint (if not destruction) on the carnal affinities of human nature than the law could do, and that did considerable. The land law must have been rather crossing to the man who had an affinity for more land than he could use. The financial law must also have been crossing to him who would have his dollars grow, and his mortgages yield a crop, in defiance of the great command, "In the sweat of thy own face shalt thou eat bread," and not in the sweat of the face of thy brother. "Thou shalt not steal" must have been a law not very agreeable to kings, queens, emperors, and all public officers. And so the dietetic law could not have been much accordant with the wishes of those who would guzzle down, as far as they might be able, all creation without discrimination or restraint. And so of the procreative law, to every son and daughter of Adam's race.

SIGHT WITHOUT EYES.

Under this head we published, last week, from *Winkholt's Treatise on Somnambulism*, a curious account of the experiments of Spallanzani on bats with their eyes destroyed, as proving the development in them of a substitutive sense analogous to clairvoyance, or the perceptive faculty sometimes developed in natural somnambulism. The following curious facts are taken from the same author, showing the existence of a similar faculty in some blind men:

In the fifth volume of Pest's *Consolation for Sufferers*, I find some remarkable observations relative to a blind lady, still living, which were communicated by another blind person, M. Baczko, in Koningsburgh. At the age of eighteen months, this lady was so totally deprived of her sight, that the humors flowed out of her eyes; and the transparent cornea was entirely destroyed. Notwithstanding this, she experienced a constant internal influence of her perceptive faculty on the eyes; she is always anxious to obtain information regarding external objects through them; and as often as anything occurs with which she wishes to be made acquainted, the eyes perform the motions as if she wished to direct them to the particular quarter, and she has a lively feeling that she should perceive the objects with them, if the external sense were not destroyed. This person walks not only about her own house, but wherever she has occasionally been, with as much freedom as if she had the most complete use of her eyes. She never injured herself on anything that lay in her way; one might believe that she had a presentiment of everything. She sews, knits, spins, and performs the greater part of the domestic business, so that, as the narrator adds, people are frequently deceived, and led to believe that she actually sees. She observes, at once, whether a room is large or small, high or low. As a person with vision at a single glance, she can judge of the whole form of the countenance at the first touch.

M. Baczko, who has himself been blind for eighteen years, takes this opportunity to relate of himself, that he also possesses many of the faculties above mentioned; that he, too, by the mere touch, acquires an idea of the forms of bodies, and, with no less facility, can distinguish the height, length, and breadth of a room. Moreover, he adds the interesting observation, that, in his frequent dreams, during his eighteen years' blindness, he has not six times dreamed that he was blind, but that, in this state, he sees and acts as if he had the complete use of his eyes.

In the thirtieth volume of the *Transactions of the Swedish Academy*, there is related the history of a countryman, then still living, who, although blind from his infancy, learned to perform all those pieces of business in common life, which are performed by other persons who have the use of their sight. He lost his eyes from small-pox in his third year, and even the natural form of the eyes was destroyed. He retained only

some small sense of light and darkness; but after his thirtieth year—he was at that time thirty-four—this impression also disappeared. Notwithstanding, he can travel very well, not only upon roads, but even through woods, without being led by any one; and he executes many pieces of work which usually require the use of the eyes. He cut down timber in the forest; constructed all sorts of machines, such as carts, carriages, sledges, etc.; hooped barrels, made wheels, forged and hardened iron; made knives containing other small blades and saws in their handles—nay, he even built a house for himself; made the internal arrangements, planned and furnished the window sashes; cast buttons and buckles in forms constructed of fine sand of his own collecting; soldered metals, made shoes, sewed, threaded his needle; dressed skins; constructed bellows for his own smithy, as well as for others. All the work he executed without the use of his eyes was, if not perfect, yet wonderfully well-fashioned.

The first volume of the *Transactions of the Philosophical Society of Manchester*, contains the history of two blind persons. The one is a Dr. Moyes, a teacher of chemistry. Like Saunderson, he lost his eyes from small-pox in his early childhood, and did not remember to have ever seen with them. At an early period of life, he made great progress in various sciences, and acquired a thorough knowledge of geometry, mechanics, optics, algebra, and astronomy. In his boyhood, mechanical contrivances were his favorite amusement. The turning and carving work he learned so easily, and attained such skill in them, that he constructed for himself a small windmill, and even a weaver's loom. His eyes, indeed, were not insensible to a strong light; and the rays of the sun, when refracted by a prism, made a particular impression upon him. Red light, perhaps cloth or the like, produced in him a disagreeable sensation, which he compared to feeling a saw; green made an agreeable impression upon him, which he compared to the soft touch of a smooth, even surface. In other respects, all was dark around him, and he could distinguish no object.

The other blind man, who was also known in the neighborhood of Manchester, was John Metcalf. Like the previous individuals, he also had lost his sight in early childhood, and had not the smallest idea of light and its effects. In his youth, he plied the business of a carrier, and was occasionally employed as a guide on unfrequented roads, or when the ground was covered with snow. He is now in a situation which we should conceive to be the least of all fitted for a blind person. He is surveyor of roads in a pathless, hilly country. Bew, who communicates this account, has often seen him, with his long staff, perambulating the roads, climbing steep hills, wandering through the valleys, and investigating their extent, form, and situation, in the way of his business. In his department he possesses so much skill that he always finds sufficient employment. The most of the roads over the Peak in Derbyshire were altered and improved according to his plans; and very lately, as Bew says, he undertook the formation of a road between Wilmslow and Congleton, to communicate with the great London highway, and to avoid the hill. From what he communicated to his friend upon the subject of this new project, we perceive his exact knowledge of the various heights and hollows of the whole district through which the proposed road was to be conducted. He knows all the obstacles he meets in his way—morasses, rocks, hills, and such as arise from the operations of the workmen employed under him, and finds means of avoiding them.

In the *Gentleman's Magazine* for 1757, there is an account of a patient who was cured of small-pox by Sir Hans Sloane, and who, at the termination of the complaint, was seized with violent convulsive fits. After the use of the cold bath, which had been resorted to after the failure of several other remedies, she lost first her sight, then her hearing and speech, and, beside, the power of deglutition. This last privation continued for three-quarters of a year. During this period, her touch became so delicate, that, by means of her fingers, she could distinguish not only the principal colors of various stuffs, but even the mixed colors, and their finer shades. In other respects, too, she supplied, in this manner, the want of her eyes. But many of her actions and expressions showed that she must have acquired sensations and perceptions in some other way. Upon one occasion, her friends wished to conduct her into a room where they gave her to understand that she would find

acquaintances only. When the door was opened, she drew back with displeasure, because, as she said, there were strangers in it, and her friends had deceived her. She occupied herself much with sewing, and her work was remarkably neat and regular. Among many things of this kind which were preserved in her family, there is a pin cushion which is scarcely to be equaled. Sometimes, too, she wrote, and her writing was still more extraordinary than her sewing; perfectly regular and correct; the penmanship very beautiful; all the lines straight, and the letters at an equal distance from each other. The most astonishing thing during her writing was, that she always discovered when she had left out a letter, and placed it above the word to which it belonged, with the proper mark. She used to rise from her bed at all hours, and to sew or write, when her pains would not allow her to sleep. As all these operations in a blind and deaf person appeared so very extraordinary, it was imagined that she must still possess some feeble remnants of sight and hearing; but all experiments proved the contrary. One evening, a clergyman found her working at a table, on which there stood a light. He held his hat between her eyes and the light, so as to render the latter of not the smallest use to her. She continued her work undisturbed, until, accidentally raising her hand to rub her forehead, it came in contact with the hat, upon which she fell into violent convulsions. Thunder and lightning had no effect upon her, although she had formerly been very much frightened during stormy weather. Upon one occasion, she was sitting with her face to the window, during a violent storm of thunder and lightning, but she continued, undisturbed, at her work. Even her physician, Sir Hans Sloane, who was for some time very skeptical in regard to the correctness of these facts, became at length completely convinced of their reality. In Bath her convulsive fits diminished, but she continued deaf, dumb, and blind.

Another celebrated, and in several respects very remarkable, blind person, is Mademoiselle Paradis, the great musician, with whose history I have the more pleasure in making you acquainted, because a very circumstantial account of her blindness and her talents, which has recently appeared in Wagner's *Beitrag zur philosophischen Anthropologie*, affords me abundant materials for the task. But here, too, I shall communicate to you only a few of the more remarkable passages of this history, namely, those which belong to my subject, and more or less pre-suppose the existence of visual perceptions.

This lady, when only in the second or third year of her life, was seized with amaurosis, which entirely deprived her of sight. She never recovered, and became so blind, that she could neither perceive the lightning in a stormy night, nor the light of the sun at noon. When she approached a burning candle, her friends were obliged to give her warning, or to remove the light, otherwise she would have passed her hand through it, or burned herself, which frequently happened. I shall say nothing of the great progress which this lady made in music, any more than I have thought proper to speak of Saunderson's mathematical education. This much only I must mention, that, as the latter taught his science, so she gives instructions in her art to some young ladies, amongst others, to a very ignorant girl of sixteen years of age. This last-mentioned person she taught to sew, to play at cards, and, with incredible pains, succeeded in bringing her so far forward in music, as to perform several sonatas and a concerto. Mademoiselle Paradis sews well, and, in her earlier years, made lace. She plays all games of cards, and is very fond of the game of skittles. Dancing is one of her favorite amusements, and she takes a part in all German and foreign dances. She is passionately fond of the theater. In her youth, she frequently performed important characters in private companies. She is also sensible of the approach of other bodies, and judges correctly of their distance and magnitude. She clearly perceives when any larger body stands in her way. She goes about the whole house like a person possessed of sight. When chairs or tables are displaced, and stand in her way, it sometimes happens that she comes against them; but this never occurs in the case of a person. When she enters a strange room, in which she had never previously been, she perceives whether it is large, moderate, or small. When near the center of the room, she can determine whether it is long, broad, or round. When taken to the street, she easily perceives when she passes a cross street; and this even when the air is perfectly calm. When

led past a house or garden in the open air, nothing escapes her attention; she inquires to whom this house or this garden belongs. The most remarkable thing is, that she can distinguish whether a garden is surrounded by boards, walls, or stakes. Of her perception of near objects, she convinced one of her skeptical friends in a remarkable manner. He led her along a narrow path through an alley of trees, and, with a stick given her by this friend, she struck every tree in passing, drawing back her hand each time, and she did not miss a single tree out of twenty.

Her ideas of beauty are derived from the perception of proportion in examining statues. She has much aesthetic pleasure in feeling them. This pleasure is in proportion to the beauty and correctness of the work. In the Mullerian cabinet and collection of antiques, therefore, she experiences great delight; and the observations she makes upon the objects are quite wonderful. Laughing, angry, weeping, calm and quiet countenances she recognizes in a moment. She possesses such a clear and lively idea of certain passions and caricatures, that she sometimes excites, in her imagination, images which make her laugh. In her melancholy hours, too, images sometimes present themselves to her, which excite terror. A short time ago, as she was driving with two female friends in an open carriage, on a summer evening, a little stout mannikin appeared to her to keep running alongside the carriage, looking in and showing his teeth, at which she was horrified, and had some trouble to get rid of the phantom.

She herself selects all the stuffs and colors for her clothes, and never could she be persuaded to choose a dress of green and yellow, black and green, or green and blue. Her head-dress, also, is of her own choosing; and she has her own little vanities in regard to her dress, as well as any other lady. Her relations and friends, who are accustomed to her ways, often forget that they are conversing with a blind person, and it happens not unfrequently that they consult this lady upon objects of sight—for example, in purchasing cloth, ribbon, and flowers. They show her everything, and are not satisfied if anything displeases her. Although her eye can give her no perception of the objects around her, yet she exhibits a preference for one situation over another. The *Augarten* pleases her more than the *Prater*. She prefers *Dornbach* to the *Augarten*. There she finds purer air, water-falls, green fields, and hills. She likes those situations best where nature presents most variety of scenery, and where the activity of the senses and the imagination is equally excited.

NIGHT.

BY HENRY W. LONGFELLOW.

The day is done, and the darkness
Falls from the wings of night,
As a feather is wafted downward
From an eagle in its flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me,
That my heart can not resist.

A feeling of sadness and longing
That's not akin to pain,
But resembles sorrow only
As the mist resembles the rain.

Come read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bard's sublime,
Whose distant footsteps echo
Through the corridors of Time.

For like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to-night I long for rest.

Read from some humble poet,
Whose songs gush from his heart
As showers from the clouds of summer,
Or tears from the eyelids start.

Who through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs,
And as silently steal away.



"LET EVERY MAN BE FULLY PERSUADED IN HIS OWN MIND."

CHARLES PARTRIDGE.
Editor and Proprietor.

NEW YORK, SATURDAY, APRIL 9, 1859.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special themes to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice or extract, marked.

This paper is hospitable to every earnest thought, respectfully expressed, but is responsible for none except those of its editor.

EVIL SPIRITS.

There is an honest difference in opinion as to whether there are evil Spirits, in the usual significance of the term; and various theories are offered in explanation of the communications and manifestations which are relied on as proofs that there are evil Spirits. Among these theories are the following: Some persons think that the animosities and hatreds which obtain among men in this life are transferable from mind to mind, or are perceived by persons in certain states of mediumship, which leads them to think they are produced by Spirits, or are perceived to exist in the Spirit-life. Some investigators think the manifestations of evil arise out of peculiar states of mediumship before Spirits obtain full control, and that the phenomena are produced from the mortal side of the medium. Some persons think Spirits are in a good degree purified, and are wiser and better necessarily than they were in the 'earth-life'; but that they may, for wise and useful purposes in respect to mortals, give communications and produce manifestations which, to us, and for the time being, may seem to be evil, but that in reality they are intended for our good, and to correct some error in our lives or opinions. Then again, some persons think the seeming evil is only the necessary casting off the impurities of mind or body which is necessary to their renovation, as a person will shed tears and feel relieved of their sorrow or anger.

Whether these and other theories afford the proper explanation of the seeming evil manifestations of Spirits, is yet a disputed question, which we do not intend, at this time, to discuss. All facts relied on as proofs that some Spirits are evil should be stated minutely, with the name of the medium, and the kind of mediumship, and the names of the witnesses of the phenomena—and the full name of the narrator should be given. We think it too grave a question to rest on the statements of persons who are unwilling to give their names, or only their initials; and if the time, place, and the names of medium and witnesses are all withheld, in such cases there is no opportunity of investigating and criticising the phenomena or statements as to their fairness.

Before us is a communication dated Philadelphia, from an unknown correspondent, who is unwilling to have his name placed to his narrative, and the name of the medium and witnesses are not given. He says:

"A young man was taken possession of by some fiendish Spirit who gave him a feeling of the most bitter animosity toward me. I tried to reason with the Spirit or the medium, or both. I advised him to seek light and wisdom from the Spirit power which governs us all. I endeavored to awaken a spark of humane or moral feeling within him, but I failed; he was too hardened as yet. The replies he gave me indicated the most dire cruelty. He said, 'You are diametrically opposed to me; I have often heard such soft nonsense before; you are a fool. I won't listen to you; I hate you; I would kill you if I had the power; I'll watch you and uptrip you sometimes, with all your qualities; I won't speak to you any more.' These are specimens of his part of our conversation; but they are sufficient to show the spirit of the antagonist. I tried to remove the Spirit; I put out my hand towards him, and he jerked away. Finally, I placed my hand on his head, and in a few minutes he was relieved, and said he felt better, and that it appeared to him that it was the Spirit of a French pirate, with a powerful frame, dark piercing eyes, and a terrible peevishness. This Spirit had controlled him a number of times, and he could not resist him," etc.

To make this communication of any scientific value, we ought to be told by what our aggrieved correspondent said to the Spirit (if it was one), or what appliances he used to call out such evil communications. The narrative indicates that the man attempted, in an apostolic manner, to pray the Spirit out, and that he considers that the Spirit must be evil for saying he was a fool, etc. Now, from the Spirit's elevated standpoint, such presumption on the part of mortals may have appeared very foolish, and the saying so may have been induced by the Spirit's candor and desire to make his assumed teacher know his folly. But we will not attempt to criticise the case without knowing more of the details.

THE TRIBUNE AND SPIRITUALISM.

Now that Congress has adjourned, and our State Legislature is about to do so, and Maffit and Key being dead, Onderdonk, Kalloch and other such cases being stale, Sickles in prison, Stevens sentenced to be hanged, and every petty chief has a greater one set to watch him, and there being a lull of forging, stealing, murder and licentiousness in high places, and Spiritualists multiplying rapidly, and soon to equal in numbers all other religious sects—the *Tribune* apologetically re-opens its columns to a presentation of the affirmative side of Spiritualism, and would have its readers—at least Spiritualists—believe that it has *always* dealt fairly with them and their facts and philosophy. While we are thankful for all indications of "its coming to itself," or, in other words, returning to its once independent and manly course—more hospitable to truth than fearful of errors, we can not forget that since Mr. Greeley's letter of recantation from Europe, the *Tribune's* influence has been all on the wrong side; that is, it has been free to publish whatever tended to place the cause of Spiritualism and its friends in an odious light before the people, and slow to publish anything favorable. We have felt that in this course the convictions of its conductors, and its own independence and devotion to new phenomena, and new progressive thoughts and efforts, was waning, or had been sacrificed to popular error. This we have the more regretted, because we had more hope of justice from the *Tribune* than from any other popular newspaper. We have also regretted this alienation the more, because modern Spiritualism and its friends were helps rather than hindrances to the nobler reform endeavors of the *Tribune*, and of all good men. All that Spiritualism or ourselves ask of the press, of the pulpit, and of the people, is to investigate, and report fairly, if they report at all.

Spiritualists claim to have investigated the phenomena carefully and thoroughly, and to have been convicted of the reality of communion with Spirits, contrary to their predilections, and have learned the value of them, and to have given the facts and their convictions to the public fairly, honestly, and with much social and pecuniary sacrifice. Spiritualists have no personal ends in the case; they have no organizations, and no combinations—no Priests, no Popes, to manage their spiritual and eternal affairs—by which to overawe or overthrow anybody, any institution, or anything. On the contrary, spiritual favors are for *all* the people, and Spiritualism is diffusive, reformatory and elevating to humanity, and its earnest friends are under great contumely, endeavoring to live and disseminate this glorious dispensation throughout the world for the good and glory of all mankind, and of God. The following are the remarks of the *Tribune*, under date of March 28:

"The letter of Judge Edmonds in our columns this morning will attract the attention of all who take any interest in what is called *Spiritualism*. The letter was written at our request, and is to be followed by others. It has fallen in our way to comment, on several recent occasions, with good-natured severity, on certain exhibitions and developments which claimed an ultra-mundane origin or impulse; and these strictures have been made the basis of assertions that we had closed our columns against the Spiritualists, and were constantly attacking them without giving them a chance to defend themselves. Such is not the truth. We are accustomed to reprehend exhibitions of licentiousness, of blasphemy, and of insane or puerile folly, whether they claim a celestial, are attributed to an infernal, or confess a terrestrial origin. This we shall doubtless continue to do. We do not realize that in so doing we assail Spiritualism, any more than we impeach Christianity in exposing any of the frauds or fooleries from time to time perpetrated in the name of religion. Nor have we ever closed our columns against the replications of those affected by our strictures, provided these replications combined common sense with reasonably good English. The letters of Judge Edmonds, which we have invited, will serve to set forth the facts relied on by Spiritualists to establish their theory, that certain mysterious 'manifestations,' in our day, are the work of those who were once men and women, and have passed into the world of spirits. We commend them to candid consideration."

MRS. SPENCE'S LECTURE ON PRAYER.

Mrs. Spence, (formerly Mrs. Britt,) is giving a course of lectures in Clinton Hall, Eighth-street, this city, on Tuesday and Friday evenings. Last Friday evening she spoke on prayer. She said, substantially, that prayer was of value, but that its efficacy was not such as is generally supposed, namely, to move God in compassion towards the supplicant, but, on the contrary, to change the affections of the petitioners, and reconcile them in a greater or less degree to the divine power and unfoldings of God in his universe. She thought it was most valuable to the most erring—that is to say, when men are striving to conduct themselves, and manage the world in consonance with *their* conceptions of what God wishes, and yet find the divine forces all against them, prayer is the method of saying, "Well, if I can not bend this immaculate power to

my will, I will not longer mutilate myself by kicking against the pricks; I will yield my predilections to the force of wisdom which moves the world." Some persons who are in rebellion to God find it profitable to daily and audibly promise God to come more and more into order.

The lecturer thought that prayer was well and serviceable to the rebellious, but insisted that God was not moved by asking favors of God, and promising to give up selfish predilections, she maintained has the same effect on the man, asking favors of a fellow-man, and reconciling differences by giving up our enmity or opposing forces. The lecturer said, if God was changed by prayer, or granted the petitions of men, he would have us all quarreling, since each petitioner asks for help to secure his desires. Each nation asks God to sustain them; each army, going to war, importunes God and his help to be on their side, and help them to destroy and overcome their enemy, and the successful party always claims that God was with them. God, said the lecturer, is constantly importuned at the North to abolish slavery, and at the South to sustain it; and as yet she thought, if we must judge from external appearances, that God had not yet determined which side to take.

The lecturer thought prayer was useful as a renovating process and method by which people relieve themselves of "evil Spirits," cast out impurities of mind and dispositions, in the same manner as people relieve themselves when angry, by railway, or through tears.

Mrs. Spence said that, while lecturing in Wisconsin, at a place where she was about to commence a course, she was told that their minister quarreled with every lecturer on Spiritualism, and she must be prepared. The priest came and took his seat directly before her, and took notes, but went away without saying anything, and so he continued to do at each lecture, and she maintained that the reason he did not attack her was, that he took notes and put his bad blood on paper, and hence had none to pour out on her. She said she had been the occasion by which priests and professors had been relieved of a great deal of bad blood, and she thought they had been as much renovated by pouring out anathemas on her, and in threatenings to stone, imprison, and otherwise injure her, as they had through their prayers; and she felt that she had been of great service to them, and was satisfied.

Mrs. Spence will continue her lectures in Clinton Hall each succeeding Tuesday and Friday evening. It is to be regretted that she lectures the same evening of our conference, but the Hall could not be obtained on any other evening.

MISS HARDINGE AT DODWORTH'S.

Miss Emma Hardinge lectured for the Spiritualists in Dodworth's Academy last Sunday, morning and evening. Her morning discourse seemed to be an introduction to a course tending to show that man is a religious being; that religion has governed the world, and does now; what true religion is; how it has been abused and misunderstood; what it should be, and is capable of doing for man. The lecturer seemed to think a knowledge of God was essential to human reform, and that a criticism of the past, and an understanding of old errors and abuses, was essential to a true life to-day, and to human progress; that modern Spiritualism could not be made of much value until the older Spiritualism was reconciled to its advent and growth, and partially clothed with its insignia or garments. The speaker thought the five classes of human faculties—viz., the sensual, moral, intellectual, affectional, and spiritual—were all knit together by the spiritual, and that, in fact, the religious and spiritual govern the man, and equally so the races and nations. Therefore she thought the first step towards reform was to understand the past and present religious errors, and to assume a position or religion of reconciliation, between the past and the demands of the future.

The speaker went into a lengthy history of races, nations, and religions, to show that the religious element governed all people. She defined religion as consisting substantially in that sentiment which is based upon a recognition of the existence and supremacy of God, and a knowledge or belief in immortality, and maintained that religion was the force and guide to art, science, and human progress. The lecture was somewhat metaphysical and historical, and apparently not so extensively in the interest of modern Spiritualism as some discourses which the same speaker has given.

THE SUNDAY TIMES MAN IN LABOR WITH A "HIGHER CHRISTIANITY."

We copy the following from the *Sunday Times* under date of March 20:

"HIGHER CHRISTIANITY.—The Rev. John Pierpont, a really intellectual gentleman, has become a Spiritualist, and pronounces it a 'higher development of Christianity.' We thought the 'higher law' doctrine pernicious enough, because it sets up the individual opinion as paramount to legitimate legislation; but what is it compared to the 'higher Christianity' principle, which sets up the dicta of an abnormal mind as paramount to conscience and revelation? We say this in all sincerity; for could we but witness one irrefragable proof of the genuineness of the claim of Spiritualism, we should yield our hostile convictions at once; but we have never been favored with such proofs, and we never expect to be. Hence our position."

Never expect to be! Why? Please answer this simple question satisfactorily to your own conscience, and your difficulty will be solved. Our contemporary will not say, and can not believe, that Mr. Pierpont lies respecting his spiritual experience. But how did he get his experience? Did he denounce it before he knew anything about it, and then reject it as evil, because it did not commend his folly? Did he find those "irrefragable proofs" by rummaging over the secular and religious papers? Did he closet himself and ask it to come to him? Did he armor himself in self-righteousness, to meet the devil, and then defy it to enter and convict his mind and soul? Did he crucify his conscience, soul, spirit, mind, and body, to popular errors, and then defy Spirits and the truth to come to him? Answer any one of these questions, and your "labor" will be over. But our neighbor talks about "setting up the dicta of an abnormal mind as paramount to conscience," just as if he, and others in his condition, and in states we have here adverted to, were not in *abnormal states and conditions*. Such egotism and nonsense constantly reminds us of the poor insane mortal who thought he was the *only sane man*, and that all others were in "an abnormal" condition, and had unrighteously combined and thrust him into the insane asylum.

We seriously doubt whether there is, or can be, a more *deplorably abnormal state of mind* than these we have suggested, and others not mentioned, but are nevertheless common among the people, and are especially prevalent among those who assume to teach from pulpit and press.

The writer of the above paragraph assumes to know more about Spiritualism than Mr. Pierpont and others who have fully investigated the subject, and he assumes to speak oracularly of things he confesses to have no knowledge of, and thus voluntarily presents himself as the exponent of prejudice, superstition and ignorance, and we have no doubt his devotees are satisfied with his performances, and until they learn from other sources that his pretentious wisdom is all assumed, and is all false—a mere catch-penny bombast—they will say in themselves, how great and wise is our editor! But suppose this writer and his dupes could be once brought into an honest, observing, reasoning, common-sense plane, who would they conclude was in an *abnormal state of mind and faith*? The writer of the above paragraph knows nothing of the thing he speaks of, or of Mr. Pierpont and others who have seen and believe the spiritual phenomena, and who talk and write in consonance with their knowledge rather than popular prejudices and ignorance. We think, if the writer solves this problem, he will be somewhat relieved, and we shall have more hope of him.

Spiritualism in Coldwater, Mich.

We are informed by a letter from a highly intelligent and observing gentlemen, that Mr. Willis lectures for the Spiritualists on alternate Sundays, and draws highly intelligent audiences, as large at least as any of the Orthodox congregations. Such is the testimony which comes to us from almost every section of our country. Modern Spiritualists will soon outnumber the votaries merely of ancient Spiritualists. We believe no new phenomenon or philosophy born into this world ever made so many converts in so short a time, and this has been done without any organization or even ordinary efforts on the part of mortals to disseminate it. This in itself shows its adaptation to human needs, and that it carries conviction with its own strength.

Judge Edmonds Letter.

It is scarcely necessary for us to call attention to the very interesting letter of Judge Edmonds to the *Tribune*, which we copy on our first and second pages. We shall probably copy the other letters of the Judge's series, as they appear.

SPIRITUALISM IN UTICA.

During our recent journey to the North, we called on some friends in Utica, and learned of the good works in which they are now engaged. The friends there are living Spiritualism into the world, in a practical way; they have rented a hall for lectures, and meetings on Sunday. Their morning services consist, first, in traversing the streets and soliciting all the children, especially the neglected children, to come to their meeting, and in this way they get together from eighty to a hundred children, and teach them to sing, and instruct them in the mechanism and value of their bodies, the number of bones, the kind of elements of which they are composed, their spiritual powers, mental capabilities, their duties and destinies, and advise and assist them to procure and fill better situations, etc. After an hour or two spent in useful instruction, they are given a dinner furnished by the several Spiritualists engaged in the work. We got the idea that the dinner was the chief or only prayer that is offered (although we did not ask about prayer especially); that the salvation accomplished is a salvation from sin and misery, and that the new heart inculcated is a clean one, with brighter prospects and nobler endeavors.

The Spiritualists in Utica, as elsewhere, are the more industrious, wealthy, dignified, and earnest common-sense portion of the community. One of these rather insists on the privilege of feeding this flock from his own granary, but others will carry along their meats, bread and butter, nevertheless. This phase of Spiritualism is making much talk among the people, and it has called out the professedly pious people to go from house to house, and pray wherever they can get a chance; and thus the people are fed and prayed for, and many are getting new, or rather cleaner and more hopeful hearts.

Among the more unfortunate people there seems to be much prejudice against the praying fraternity. When our good people go to solicit the children to come to dinner, they are sometimes met with a rebuff, and are told, if they have come to pray and leave tracts, to make tracks speedily from their humble domicile; but when told that they have come to invite their children to the feast of knowledge and fat things, their eyes glisten and their hearts glow for joy, and with hope of a present salvation.

It does our heart good to know of these wholesome practical efforts as the result of spiritual culture; and if anything can encourage us to labor on, it is the good and uses to humanity manifested here, and now, in this world.

NEW PUBLICATIONS.

TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS, through Joseph D. Stiles, Medium, to Josiah Brigham. Boston: Bela Marsh, pp. 459; price \$1.50; postage, 32 cents. For sale at this office.

It is stated by Mr. Brigham, that the whole of this book was written in an almost perfect *fac simile* of the peculiar tremulous handwriting of Mr. Adams during the latter years of his earthly life. The spirit approaches the local scenes of the earthly life of Mr. Adams, as well as the former personal friends of the latter, with a familiarity which gives some presumptive evidence of his identity, and which would have been still more satisfactory if the medium and the receiver of the messages had been strangers, instead of residents, in the town in which Mr. A. resided, and unacquainted with his personal connections and history. That, however, is a small matter, and affects not essentially the intrinsic character of the book itself. This, we may say, compares favorably with that of several books of its class which have been put forth with a much greater flourish of trumpets, and under the prestige of far higher pretensions, and we believe it will be read—especially some portions of it—with deep and absorbing interest by those persons who have a taste for such reading which has not already been satiated. We regret, however, that we are obliged to balance these "quotable" sentences of commendation by a *per contra*, which will appear ere we close.

In this book Mr. Andrews (or what claims to be he) describes how, as an inhabitant of the Spirit realms, he first heard of the telegraphic connection between that world and this; how he doubted it; how he afterward saw its operations; how he experimented for himself, and what was the result; how, after experiencing diverse difficulties, and making sundry partial and complete failures, he finally meets with Mr. Stiles, who just answers his purpose, and whom, thanking God, he forthwith chooses as the medium for the delivery of these messages. Mr. A. then goes on and gives a history of his en-

trance into the Spirit-world—mentions the Spirits whom he there met, the interviews he had with them, and the various visions, instructions, interviews with illustrious Spirits, colloquies, etc., etc., which made up the sum total of his experiences and observations in the Spirit-world, from his bodily decease to the time when these messages were written, interspersing his statements with such moral, philosophical and theological reflections as the nature of the various cases seemed to render appropriate.

The manuscript was revised for publication by Allan Putnam, Esq., a literary man of much taste; but the labors of his pruning and condensing hand have not entirely excluded from the book a certain wordy, windy, wishy-washiness which, it must be confessed, is a common characteristic of works of that class. There is a certain smell of earthiness in these messages—a certain time-and-space externality—which impresses us somewhat unfavorably in respect to their unmixt spiritual origin. That Spirit intelligence and force had an essential concern in their production, we have little doubt, but we can not perceive upon them the definite insignia of either heaven, earth, or hell. We rather regard them as coming from that mid-region of dreams and phantasmagoria which is made up of the exuviae and odds and ends of all celestial, infernal and mundane spheres, agglomerated into mental and visual forms correspondent with the predominant associative spirit-thought and desire, and with existing mediative susceptibilities. The purported Spirit autographs of which several *fac similes* are given, are certainly curious; but it strikes us that the spirit of John Quincy Adams, if it was really he, would have manifested a much higher appreciation of the common sense of us mortals if he had concluded his book by a simple recommendation that we should test it by its intrinsic merits, rather than to back it up with the signatures of some five hundred and forty Spirit attestators, several of which are given in such fantastic effusions as to defy any man on earth to read them, and any or all of which may have easily been counterfeited by one hand. Yet the book will unquestionably afford entertainment to many minds, and it is not for us to say that some may not read it with profit.

THE RESULTS OF SPIRITUALISM: A Discourse delivered at Dodworth's Hall Sunday, March 6, 1859, by Thomas Wentworth Higginson. New York, S. T. Mason, 5 Cent. Jones-street.

This pamphlet is a suitable companion to "The Rationality of Spiritualism," another discourse delivered by Mr. Higginson at Dodworth's, on a previous occasion, and of which a notice has been given in these columns. The well-known ability of the eloquent lecturer is favorably represented in this little production, as in the previous one. We give the following extracts:

"To spread joy over multitudes is a thing which at this moment Spiritualism and Spiritualists alone have done. To say that this is a substantial triumph is little, is nothing; it is a triumph so vast and stupendous, so far as it goes, that the history of the world has nothing to offer greater or more momentous. Let one personal contact come; let any human being be once convinced that he has ever conversed with a departed friend, and he has what Socrates, what Plato, what Jesus, what the rarest and highest of the human race seem to have had for themselves, and what they prayed might be imparted to others, joy and peace in believing.

"All may not need it. There are some to whom it is given by nature a faith in immortality and a desirable immortality, so strong that nothing can surmount it—not the traditions of men, not the teachings of the churches, not the gloom of theology can overcome it. I know that this is possible, for I have felt it all my life myself. But seeing what I have seen of the sufferings of others, knowing what I know of the result of Spiritualism, I thank God as one possessing a human heart and common sympathies, that I have lived to see its day begin.

"Another result of this belief in immortality thus vivid and strong, is that one's plan of life grows larger, nobler, grander. We learn deeper wisdom as we learn immortality. That which we have been sent into the universe to do will be done somewhere. God is the best economist in the universe. If it is not profanation to say so, He is the only economist. You are very important, no doubt, and the more important you are the surer He will be not to waste you or me, or any of the atoms of His being. We are not sent into the world to do a certain work, but to lead a noble life. Doing that, God will keep us in work. I never feared annihilation or hell. But like many of you, I have sometimes trembled at the thought of the theological heaven, that devotion of one's entire existence to vocal music only. If there is anything which I owe to Spiritualism, it is a more healthy and deep reverence for human life, and less indifference to premature death; I value men's lives more, not less, for being a Spiritualist; and that for this reason.

"I need hardly add that nothing can produce so great an effect on individuals, without a great effect on society at large. This movement is to utterly transform religious demonstration. You do not know how the world goes in the Spring, but you know that the sun shines. Gladly does it that the warm earth is wooing it from below, and some morning the sun is gone; that is all you know about it. And as the day follows, and human reason is brought openly to bear upon Church and State, and away their superstitions and sin from above, and their dogmas and subtle influences are at work everywhere; and when the more conservative church preaches his last evening sermon, and when the Spiritualist, he little knows that of the church members, and how many beneath him, more than ourselves are, and how many more are to be. Thus the terrors of theology are dispelled, and the great question is lost their fulcrum on this side of the grave, and the great question is lost their fulcrum within his own heart, and how many more are to become his own priest and his own monument hereafter."

LETTER TO MR. SUNDERLAND.

REV. MR. SUNDERLAND:

Dear Sir—I have read your exposition of modern Spiritualism in the TELEGRAPH. If Spiritualism should turn out to be a demoniacal delusion and nothing more, then we shall be compelled to give you credit for the exposition; and all the time we have spent in the investigation will probably be as bad as a dead loss. But we hope for a better result. I am a man fifty-six years old; I have made strong efforts to properly investigate the subject. When I commenced I was what is termed an infidel. I witnessed in my own house, at my own table, very many strange and wonderful things. I became a writing medium, so called; I also became influenced to hear and converse with what claimed to be those who had left the form. This continued for about three months; what I heard was wonderful beyond description. I at times questioned my own sanity, but a circumstance occurred which settled that point conclusively with me, which I will here relate:

A cousin of mine, who was my playmate in childhood, purported to come to me, and talked with me. I inquired of him if he had left the form, and if so, what caused his death. He told me he was in the Spirit-world, and consumption was the disorder which took him off. I did not believe it at the time, nor did my family; but we soon had it confirmed to the letter. This to me was conclusive evidence of a spiritual source of intelligence, and that it was neither insanity nor a psychological influence.

I wish to say a few words in reference to your statement about those wonderful manifestations at Dr. Phelps', of some ten or a dozen falsehoods, in black and white, which came down so mysteriously, all of which were of such a character that a day or two would prove the falsity of them all. The mystery is solved if we suppose truth to be an eternal principle, a rock, a sure foundation, and that falsehood is a counterfeit or false principle—a sandy foundation; and that the invisible powers saw fit to set forth a case to show the vanity, the foolishness and disgusting position of a falsifier, for the purpose of bringing the two principles before the eyes of those present.

But he who will sacrifice principles for the sake of earthly honors or earthly gains, can not occupy the same position as he who will sacrifice all earthly things rather than crucify the higher principles.

I would say, farther, that I have gone over all, or nearly all, of the ground on which you seem to stand; but it does not satisfy my mind to rest there. I would advise all not to be too hasty in supposing they have investigated the subject of Spiritualism thoroughly. A true sense of our ignorance of the subject will give quite a different complexion to it, if I am allowed to judge others by my own experience.

Yours, etc., L. KINDALL.

LETTER FROM CALIFORNIA.

BROTHER PARTRIDGE: Not seeing in your columns any correspondence from this place, and but little from the State, I offer you the following communication in lieu of a better. I wish to let the world know that we are not all dead to the cause here, and that some of us are not afraid to speak in its behalf.

I have been a Spiritualist for eight years, and have not seen the day yet that I would be willing to dispense with this belief. Away from all friends, and those I hold most dear (my native State is Ohio), it proves both a prop and a guide to me. Were it not for its soothing influences, I should go insane from disappointment. * * *

Were all the physical manifestations of modern Spiritualism clearly demonstrated to be of human origin, this would alter my belief but a trifle regarding the teachings of the purported spiritual impressions. For I believe any person, whether a medium or not, will, if he has his spiritual aspirations flowing out in continual desire for goodness, truth and intelligence, come in rapport with that pure spiritual intelligence whence he will receive communications of the most soul-elevating character. I believe that communications thus received are much superior to those we receive from the physical media. I believe there exists an atmosphere of spiritualization or intelligence which, by desire, we may come in contact with, and receive a portion of, into our own spiritual organism, and that we may thus make it a part of our individualized spirit. A

food is to the body, so is this intelligence to the soul. By it the individual spirit will continue to expand or increase as long as this spiritual food can be obtained. Then so long as there exists one principle of truth that is not known in the boundless universe, the individual spirit must continue to expand and advance. Reasoning from this analogy, we conclude that mind is ever progressive.

Spiritualism is gradually on the increase in this place. We have one private circle, of which J. Brown, clairvoyant, is medium, whose communications for intelligence and high-toned morality, I think, are not surpassed by those of any medium in the country. We always receive good instructions, and go away much wiser and better than when we came. * * *

If we can we will establish a spiritual library here. Many are interested in Spiritualism who are not able to purchase books for themselves; therefore we wish to assist them by establishing a library to which they can have access.

This town, which, since the Mormons left, has been a bed-lam of gambling, licentiousness, and inebriety, is now rapidly reforming. We have a temperance association now established, which, by the rapid increase of members, threatens the entire destruction of the drinking and gambling saloons. The citizens are all awake to the reform. It is the greatest of all reforms, and one much needed in this place. We hope it will not cease to be, so long as one drop of the noxious drug is left. SAN BARNARDINO, CAL. D. N. SMITH.

SPIRIT PICTURES.

We publish by request, as well as for the intrinsic interest of the matter, the following extract from a letter from G. B. Stebbins, concerning some Spirit pictures which he saw at the house of Mr. Seth Hinshaw, at Greensboro', Ind. It should have been published before, but was overlooked. We copy from the *Spiritual Age*.

I stopped at the home of Seth Hinshaw, who came from Carolina twenty-five years since, and yet occupies the plain house, then built after the simple model of his dwelling at the South. He has been a merchant, a man of high repute for character; was an Orthodox Friend, then an Anti-Slavery Friend when the society divided on that question, then graduated out of all sects into spiritual freedom and a more genial and broader humanity. He has, I think, ever sought to be true to his own convictions; was an Anti-Slavery man at an early day, amid abuse and persecution, and is now a Spiritualist.

Past seventy years, yet healthy in body and serene in soul. On the walls of his sitting-room hang some pencil-drawings of departed kindred, drawn by G. E. Walcutt, of Columbus, O., so beautiful and life-like as to be worthy of notice. Mr. Walcutt has never seen him nor any of his family, their acquaintance being merely that of correspondence. The drawings were taken blindfolded, in from five to twelve minutes, in response to letters simply giving name, age, and time of leaving the world, of those whose likenesses were wished. Several were sent without any such request or description. So accurate are they that friends often select them readily and easily.

1st. His former wife, Hannah, gone thirty-five years, beautiful, and readily recognized.

2d. Her two children, in giving birth to whom she died, and who showed no signs of life, named by her, through Mr. Walcutt, Prudence and Huldah. The last much resembles her mother and sister.

3d. First wife's daughter, Armelle Elliott—called good, and known by friends—gone thirteen years.

4th. A hand—life-like and natural—pointing to a beautiful candlestick, in which are three burning candles. Written beneath, "In the same hour came forth fingers of a man's hand." He asked for a portrait of his son Jabez, and thinks this was sent, unexpectedly, to show there was no clairvoyant rapport between him and Mr. Walcutt. The hand, he says, is like his son's, and the writing a good *fac simile*—partly back-hand, partly common—of his writing, in both styles, as shown by comparing with books kept by him.

5th. Ruth, present wife's daughter; gone sixteen years; fourteen years old; good likeness, and hair short as she wore it.

6th. His sister Susannah Swain; gone six years; sixty years old; called good by her children; drawn with her handkerchief thrown over her head, as she usually wore it.

7th. Three sons of present wife, one still-born, two died in a few hours. At foot of pictures a broken chain and slave-whip, with lash coiled and tied up. A letter came from each by Walcutt, signed by their Spirit-names, and with sentiments in favor of freedom. These were not called for nor expected.

8th. Louisa R. Small, grandchild; gone eight and a half years; one and a half years old, called good by her mother and friends. Not sent for, but the child came before the medium's sight; he made the picture, and sent it, obedient to impulse.

9th. Same child, and another grandchild, Edgar Bronson; nine months old; good.

10th, 11th and 12th. Not known; thought by some like friends.

13th. S. Hinshaw, in his coffin—good likeness. Group of Spirits around the coffin, smiling, and pointing up to others in the distance above; among them is seen the form, like one in the coffin, but smaller. The whole design is curious, and highly artistic.

14th. A child—beautiful, but not known surely; like a nephew's daughter. Drawn by Rogers, and note sent, signed B. West.

The whole are so remarkable that they seem worthy a place in the list of facts. They were taken from June, 1857, to January, 1858, mostly in the summer of 1857; the coffin picture last August. Searching out of fraud and error, as connected with phenomena, seems the order of the day. It is well, and truth shall thus prevail. These facts are, I think, beautiful, and well proved. Not only in examining phenomena, but in the broader work of searching for principles, let us have reason, conscience and intuition, free to gain wisdom, and all will be well.

Your friend, G. B. STEBBINS.

USE OF PHYSICAL MANIFESTATIONS.

OAK GROVE, LAKE CO., O. T., Feb. 1, 1859.

MR. CHARLES PARTRIDGE:—While perusing late numbers of the TELEGRAPH, I discovered a marked tendency in the remarks of some of the more prominent members of the spiritual fraternity, to the belief that the "Physical Manifestations" (rapping, tipping, etc.), being a low phase of Spirit-communications, are necessarily conducted only by correspondingly low Spirits (whether in the body, or out of it). This prejudice, I conceive, arises more from a predominant disposition to combat error than to develop truth, which has ever been the primary cause of complaint by the clergy of those bold investigators whom the world denounces as infidel.

Now I would simply ask if it detracts any from the previous knowledge of a student to become a professor? or, if to become wiser, one must necessarily become weaker? If not, then may not Swedenborg or Dr. Franklin produce as complete a physical manifestation now, if needed, as any grosser Spirit, and yet be capable of all the higher manifestations of intelligence indicative of his present progressed condition? Finally, brethren, before passing a sentence of excommunication on the manifestations in question, let us remember they were the initiatory process of the advent of Spiritualism, and may yet be needed to convince beclouded minds of the reality of immortality, notwithstanding the contrary opinion of short-sighted philanthropists. Yours for progress, J. M. GALES.

BORN INTO THE SPIRIT WORLD.

March 15, very suddenly, the Spirit of Mrs. ELIJAH FILLEY left the earthly form after an illness of four days, aged sixty-six years. Her mind was as tranquil and serene at the approach of death as in the sunny days of youth, for she had communicated with the inhabitants of that country where she was going, and viewed death as a necessary change for a brighter and happier state of existence. She requested that a Spiritualist should deliver the funeral address; accordingly, the services of Miss H. Colborn, of Hartford, were secured, whose pleasing and appropriate remarks did much to console and comfort the mourners, and bind up the broken-hearted. Her text was, "If a man die, shall he live again?"

L. S. MERRITT.

Oh, happy Spirit, freed from clay,

From sorrow, care and pain!

Thou now hast won the victory;

Our loss is but thy gain.

'Tis true we miss thy gentle form.

Thy sweet and loving voice

That once did lighten earthly cares,

And made our souls rejoice;

But oft, we know, thy Spirit-form

Will come on wings of love,

And lift our thoughts from earth's dark plane

To the higher life above.

EMELINE E. MERRITT.

WINDSOR, CT., March 21, 1859.

Of consumption, in Waukesha, Wis., March 12, 1859, MARY M. BENNETT, wife of Henry D. Barron, of Pepin, Wis., and daughter of G. B. Bennett, formerly of Auburn, N. Y.

FRAGMENT.

THROUGH THE MEDIUMSHIP OF H. P. FAIRFIELD.

There dwells above a saving power;

There blooms above a heavenly flower;

There spreads above a rosy bower,

Where angels love to rest.

That power to earth a glory lends;

That flower a holy fragrance sends;

And to that bower each soul ascends,

To be forever blessed.

CAROLINE DEAR.

THE MOVING MENTAL WORLD—THE NEWS.

COLLISION IN THE HARBOR.—On Thursday evening last, as the Custom-house barge was passing the Staten Island Ferry slip, she was run into by the steamboat *Hunchback*, and capsized. There were seven persons in the barge, all of whom were saved, except Timothy Donohue, one of the bargemen, who was drowned. The captain of the steamer was arrested, but at the solicitation of parties desiring to proceed to Staten Island, he was allowed to go in charge of an officer.

DROWNED.—About two weeks ago, a young lad named Robert Wright suddenly disappeared from his residence, No. 505 Greenwich street, and no clue to his whereabouts could be found, though diligent search was made by the police for several days. His parents were nearly distracted at his absence, and a reward of \$500 was offered for his recovery. Yesterday afternoon the body of a boy floated to the surface of the river, foot of Clarkson-street, was secured by the police and the Coroners were notified. The body was identified as that of Wright, and an inquest held accordingly.—*Tribune*.

ANOTHER MISSING LADY.—Miss Anna Baird, a young lady aged fifteen, left the home of her parents, No. 48 West Sixteenth-street, on the 29th ult., and not returning, her relatives fear that she has been decoyed away by some designing scamp. Miss Baird was tall of her age, genteel form, dark complexion, black eyes and very pretty. She wore a black crape bonnet, dark striped dress and black delaine shawl.—*Tribune*.

SICKLES AND THE EVENING POST.—A New York correspondent of the *Savannah Republican* is informed that "Mr. Sickles, immediately after his liberation, will commence an action for libel against the proprietors of the *Evening Post*, they having, since the homicide, kept up a bitter and unceasing series of attacks upon his private character."

THE GROWING WHEAT IN THE WEST.—A letter to the *Tribune*, dated Prospect City, Ford County, Ill., March 24, 1859, says:

"I have just returned from a trip through the counties of Tippecanoe, Fountain and Warren, Indiana, and Vermillion and Champagne counties, Illinois, and have been traveling over the prairies in this neighborhood, and find the most of the winter wheat promises to make a fine crop. There is less water on the prairies than I have ever before seen at this season of the year, and there is everything to indicate that this season will be one month earlier than usual. Many of our farmers are now sowing their spring wheat, barley and oats. I never have seen the farming community more encouraged, and more determined to get in all the crops they can. They say that this is the year for abundant crops, and that there is more gold to be dug out of our rich Illinois prairies than at Pike's Peak."

A MEMPHIS paper says that a singular prize-fight between two women was had a short distance below that city on Sunday of last week. A large crowd assembled to witness the spectacle.

THE OVERLAND MAIL.—ST. LOUIS, WEDNESDAY, March 30, 1859.—The Overland Mail brings San Francisco dates of the 7th inst., but no news of importance from California. Advices from Victoria are to Feb. 23. A proposition had been made to annex the colony of Victoria to British Columbia, and it was reported that a reserve of 400,000 acres of land would be made at the forks of Thompson River for immigrants from Oregon. The British corvette *Satellite* was under orders to visit Ninette Sound to punish the Indians engaged in the recent outrage on the brig *Swiss Boy*.

THE UTAH MAIL.—LEAVENWORTH, THURSDAY, March 31, 1859.—The Utah mail of the 8th inst., has arrived. Terrible snow storms prevailed on the plains, retarding the mails. The Second District Court was in session at Provo. Thefts of horses and mules were becoming numerous, and the perpetrators were threatened with Lynch law. The Indians were molesting the California mails, and stealing the animals for food.

WASHINGTON SOCIETY.—The *States* concludes an indignant article by asserting that the standard of morality and virtue among residents of the city of magnificent distances is "as high and blameless as that of any other community, not even excepting New York, with its gilt-edged piety; and Philadelphia, with its cold, white-cravated sanctity."

GOLD IN VERMONT.—Mr. J. C. Baker writes from Danby, Vt., to the *Rutland Herald*, that quite an excitement has started in the former place by the discovery of gold on the banks of Whitebrook, just west of the village. In one locality, he says, which the prospectors have visited, the precious metal has been found "in every painful wash"—how much does not appear.

The people of Georgetown, D. C., are agitating the annexation of that town to Washington.

BURSTING OF THE COCHITUATE VIADUCT.—BOSTON, TUESDAY, March 29, 1859.—The Cochituate Viaduct at Newton, Lower Falls, burst at an early hour this morning, carrying away portions of the embankment, and causing quite a flood in the vicinity. Several factories at the Upper Falls, by the accumulation of back water, were threatened with an overflow. The water in the viaduct was finally cut off at Framingham. The accident is very serious, and will require some time to repair it. The breakage of the aqueduct extends about one hundred and sixty feet, including fifty feet of masonry. The granite gate-house on the west side of the river was carried away, and the mass that was swept into the stream caused a new channel to be formed. Fears are entertained of a scarcity of water, and economy in its use is urgently requested by the Board of Water Commissioners. It will take several days to repair the break.

COLLISION ON THE OHIO.—CINCINNATI, MONDAY, March 28, 1859.—The steamer *Nat. Holmes*, bound from Pittsburgh to St. Louis, with one hundred and fifty passengers, mostly emigrants to Pike's Peak, collided with the steamer *David Gibson*, bound from New Orleans to Cincinnati, with a cargo of sugar and molasses, opposite Aurora, Ind., last night. Both boats sank, and the cabins floated off. No lives were lost on the *David Gibson*. The *Nat. Holmes* had eighty-six passengers, forty-three of whom are lost. The survivors lost nearly all their clothing, and \$15,000 in money. The total loss on both boats, and their cargoes, is about \$300,000, and the insurance \$175,000.

IMPORTANT INDIA RUBBER CASE.—The United States Court at Trenton, N. J., on Monday, March 28, gave a decision refusing an injunction to the plaintiff in the India rubber case of Goodyear against Joslin & Dunbar. Mr. Joslin has, within the last year, used sulphur et of zinc for preparing rubber, and claims that it makes an article superior to Goodyear's, without infringing his rights. Goodyear set up an infringement of patent, claiming that, as the use of sulphur was the *sine qua non* of the operation, it interfered with his rights.

COUNT SIGISMUND KRASINSKI, the Polish poet, recently deceased at Paris, left a fortune of about \$1,500,000.

INDIAN NEWS.—The Apaches are collecting in large numbers along the overland mail route between the Mimbre and Dragoon Springs. The celebrated chief, Mangus Colorado, who for three years past has been very quiet, is in the field again with a large party of warriors. He declares that if government does not give him more beef and flour, he shall let his people take it wherever they please. They have annoyed the mail company very much by filling the road with stones in Apache Pass several times, and now threaten to close it altogether, complaining that government does not pay them enough for using their land.

Her Majesty, Queen Victoria, has sent a gold snuff-box and a medal for Capt. Hudson of the *Niagara* for his services in laying the Atlantic Cable.

Col. JACQUES, a gentleman distinguished for many years past, in Massachusetts, as an agriculturist and horticulturist, died in Somerville, near Boston, on Sunday last.

TWO KINDS OF GENUINE THREE CENT PIECES.—It has been stated that bogus three cent pieces are as plenty as the genuine ones. A Binghamton banker addressed a letter to the Director of the Philadelphia Mint on the subject, and received the following answer: "I have to acknowledge the receipt of your letter of the 22d inst., enclosing two three cent pieces, which are both genuine, but of different issues. When the three cent coin was first issued, it was required to be but 750-thousandths fine. When the law was changed, (March 3, 1853,) and it was required to be struck in standard silver, the same as the other silver coins, it became necessary to distinguish the new issue, and for this purpose a double line was engraved on the die around the star on the obverse; and within the letter 'C' on the reverse, there was added, above the numeral III, a spring of olive, and beneath, three arrows. Many persons, in noticing the difference between the two issues, suppose one or the other to be spurious, which, of course, is a mistake. There are counterfeit three cent pieces in circulation, but they are thicker than the genuine."

The (New London *Star* says that Mr. and Mrs. Elijah Newton celebrated the 71st anniversary of their wedding at Ledyard, on the 27th inst. They were married at 20, and are now 91 years of age.

The Rev. Father T. L. Grace, of Memphis, Tenn., has received from Rome the appointment of Bishop, and has been assigned to the Bishopric of St. Paul, Minn.

The Rev. Dr. Bushnell, of Hartford, has tendered his resignation as Pastor of the North Church in that city. The Church declined to receive it, but voted to grant him five years leave of absence to recover his health.

WILD AFRICANS.—A lot of about sixteen Africans, evidently "fresh caught," passed through this place on Sunday, on their way to some plantation in Madison county. Whether they were a portion of the inexhaustible cargo of the *Wanderer*, we are not prepared to say. They were docile, happy, and in good condition.—*Jackson Mississippi*, March 22.

TORNADO IN OUACHITA COUNTY, ARK.—The Camden *Herald*, of the 17th ult., has an account of one of the most destructive tornadoes ever known in that section of country: It passed over a portion of country, four miles south of this town, on Saturday evening last, 13th ult. Within a distance of less than five miles, although its breadth did not exceed one-fourth of a mile, there were more than twenty houses of different kinds literally torn to pieces, and their contents scattered in all directions. No lives were lost; ten persons, however, were more or less injured, some of them severely.

THE ATLANTIC CABLE.—The London *Times* has an article on the present state of the Atlantic Telegraph enterprise. It says that the leading submarine cable makers are now willing to contract for the successful submergence of an Atlantic wire, taking all the risk of loss or damage upon themselves. In regard to the refusal of an unconditional guarantee, Government was incited to such a course by the fact of two other companies having been organized, and each proposing to lay cables between Europe and America without any guarantee at all. One of these companies, says the *Times*, is now actually preparing to carry out the object in view at its own risk and expense, without troubling the Government in any way. The pending offer of a conditional guarantee of eight per cent. is said to be connected with a proviso that the Atlantic Telegraph Company shall give up the monopoly granted to them for fifty years for landing cables in Newfoundland. This monopoly the Atlantic Company had, to a certain extent, consented to abandon. The other conditions imposed by Government are not definitely known, but they were still under consideration by the Company.

FACETIÆ—FROM "PUNCH."

THE BEST SEWING-MACHINE.—The very best sewing-machine a man can have is his wife. It is one that requires but a kind word to set it in motion, rarely gets out of repair, makes but little noise, is seldom the cause of a dust, and, once in motion, will go on uninterceptedly for hours, without the slightest trimming or the smallest supervision being necessary. It will make shirts and stockings, sew on buttons, mark pocket-handkerchiefs, cut out pinafores, and manufacture children's frocks out of any old thing you may give it; and this it will do behind your back just as well as before your face. In fact, you may leave the house for days, and it will go on working just the same. If it does get out of order a little from being overworked, it mends itself by being left alone for a short time, after which it returns to its sewing with greater vigor than ever. Of course sewing-machines vary a great deal. Some are much quicker pattern you select. If you are fortunate in picking out the choicest pattern of a wife—one, for instance, that sings while working, and seems to be never so happy as when the husband's linen is in hand, the sewing-machine may be pronounced perfect of its kind; so much so that there is no make-shift in the world that can possibly replace it either for love or money. In short, no gentleman's establishment is complete without one of these sewing-machines in the house.

A SET OF MAINE-LACS.—The teetotalers have been meeting in Exeter Hall, with a view to obtain the power of passing local Maine Laws. Let these frantic beings adopt the motto of true temperance, which is, "A Moral Suasion, but no Maine Force."

A "TAPER WASTE."—Burning the candle at both ends.

A STERLING SUGGESTION.—All the persons employed in the Mint should be Jews, properly, for they seem to make money quicker than anybody else.

DEATH OF THE TUTOR.

(From Oliver Wendell Holmes's "Preface to the Breakfast Table," in the March number of the *Atlantic Monthly*.)

The natural end of a tutor is to perish by starvation. It is only a question of time, just as with the burning of college libraries. These all burn sooner or later, provided they are not housed in brick, or stone and iron. I don't mean that you will see in the registry of deaths that this or that particular tutor died of well-marked, uncomplicated starvation. They may, even in extreme cases, be carried off by a thin, watery kind of apoplexy, which sounds very well in the returns, but means little to those who know that it is only debility settling on the head. Generally, however, they fade and waste under various pretexts—calling it dyspepsia, consumption, and so on, to put a decent appearance upon the case, and keep up the credit of the family, and the institution where they have passed through the successive stages of inanition.

In some cases, it takes a great many years to kill a tutor by the process in question. You see they do get food, and clothes, and fuel, in appreciable quantities, such as they are. You will even notice rows of books in their rooms, and a picture or two—things that look as if they had surplus money; but these superfluities are the water of crystallization to scholars, and you can never get them away till the poor fellows effloresce into dust. Do not be deceived. The tutor breakfasts on coffee made of beans, adulterated with milk watered to the verge of transparency; his mutton is tough and elastic up to the moment it becomes tired out and tasteless; his coal is sullen, sulphurous anthracite, which rusts into ashes rather than burns in the shallow grate; his flimsy broadcloth is too thin for winter and too thick for summer. The greedy lungs of fifty hot-blooded boys suck the oxygen from the air he breathes in his recitation room. In short, he undergoes a process of gentle and gradual starvation.

The mother of little Iris was not called Ekstra, like hers of the old story, neither was her grandfather Oceanus. Her blood name, which she gave away with her heart to the Latin tutor, was a plain old English one, and her water name was Hannah, beautiful as recalling the mother of Samuel, and admirable as reading equally well from the initial letter forward and from the terminal letter backward. The poor lady, seated with her companion at the chess-board of matrimony, had but just put forward her one little white pawn upon an empty square, when the Black Knight, that carries nothing for castles or kings or queens, swooped down upon her, and swept her from the larger board of life.

The old Latin tutor put a modest blue stone at the head of his late companion, with her name and age and *Eheu* upon it—a smaller one at her feet, with initials; and left her by herself, to be rained and snowed on—which is a hard thing to do for those whom we have cherished tenderly.

About the time that the lichens falling on the stone, like drops of water, had spread into fair, round rosettes, the tutor had starved into a slight cough. Then he began to draw the buckle of his black pantaloons a little tighter, and took in another reef in his never ample waistcoat. His temples got a little hollow, and the contrasts of color in his cheeks more vivid than of old. After a while his walks fatigued him, and he was tired and breathed hard after going up a flight or two of stairs. Then came on other marks of inward trouble and general waste, which he spoke of to his physician as peculiar, and doubtless owing to accidental causes; to all which the doctor listened with deference, as if it had not been the old story that one in five or six of mankind in temperate climes tells, or has told for him, as if it were something new. As the doctor went out, he said to himself, "On the rail at last. Accommodation train. A good many steps, but will get to the station by and by." So the doctor wrote a recipe with the astrological sign of Jupiter before it (just as your own physician does, inestimable reader, as you will see, if you look at his next prescription), and departed, saying he would look in occasionally. After this, the Latin tutor began the usual course of "getting better," until he got so much better that his face was very sharp; and when he smiled, three crescent lines showed at each side of his lips, and when he spoke it was in a muffled whisper, and the white of his eye glistened as pearly as the purest porcelain—so much better, that he hoped—by spring—he might be able to attend to his class again. But he was recommended not to expose himself, so kept his chamber, and occasionally, not having anything to do, his bed. The unmarried sister, with whom he lived, took care of him; and the child, now old enough to be manageable, and even useful in trifling offices, sat in the chamber or played about.

Things could not go on so forever, of course. One morning his face was sunken, and his hands very, very cold. He was "better," he whispered but sadly and faintly. After a while he grew restless, and seemed a little wandering. His mind ran on his classics, and fell back on the Latin grammar.

"Iris," he said, "*filiole mea*." The child knew this meant my dear little daughter as well as if it had been English. "Rainbow!"—for he would translate her name at times—"come to me—*veni*," and his lips went on automatically, and murmured, "*vel venito*." The child came and sat by his bedside, and took his hand, which she could not warm, but which shot its rays of cold all through her slender frame. But there she sat, looking at him steadily. Presently he opened his lips feebly and whispered, "*Moribundus*." She did not know what that meant, but she saw there was something new and sad. So she began to cry; but presently remembering an old book that seemed to comfort him at times, got up and brought a Bible in the Latin version, called the Vulgate. "Open it," he said, "I will read—*segnus iruitur*—don't put the light out—ah! *harat lateri*—I am going—*vale, vale*—good bye, good bye—the Lord take care of my child!—*Dominus audi—vel audito*." His face whitened suddenly, and he lay still, with open eyes and mouth. He had taken his last degree.

THE CORRUPTION OF MANNERS.

The influence of current literature, periodical and other, upon the public appreciation of virtue and vice, cannot be over-estimated. The Press has taken a place to which almost every other social power is but secondary. We can not go back to the obsolete machinery of censorship to control its issues; nor, if we could, would any such control answer the purpose. The tendency of republican institutions is to elevate popular opinions above all law, and to make the enforcement of the legal code, even in its most important particulars, and those most essential to the well-being of society,

TO THE PATRONS OF THIS PAPER.

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SPIRIT AND MAGNETIC PHYSICIAN.

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We have taken a large, handsome, and commodious house, for the purpose of accommodating those who may come from a distance to be treated.

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Read the following, and judge for yourselves:

Mrs. Jane Tillotson, Cleveland, Ohio, cured in fourteen days of falling of the womb, by the use of Scott's Womb Restorer. Price, \$8, post paid.

Mr. Tatum, New York City, cured of numbness and partial paralysis of limbs.

Mrs. Brown, Brooklyn, N. Y., cured of consumption. When this lady first called at the Scott Healing Institute, she was pronounced by her physicians incurable. She is now well and hearty.

Mr. Johnson, cured by one application of the hand and one box of Pilo Salve, of chronic piles, probably some two hundred more were cured of piles by using Scott's Pilo Salve.

Mrs. C. C. Barton, New Britain, Conn., one of the worst cases of scrofula, cured in seven weeks, and nearly all the sores covered over with new and healthy skin. This is probably one of the most astonishing cases on record.

Mrs. Mary Ann Wilson, of Williamshufgh, N. Y., suppressed menstruation. She had suffered for years. Cured in two weeks.

Miss —, aged 13 years, Brooklyn, N. Y., cured of fits, which she had been troubled with from infancy. Cured in two weeks.

William P. Anerson, New York City, troubled with rheumatism of back, hip, and knees. Afflicted for nine years. Cured in five weeks.

Mrs. S. H. N., boarded in the Scott Healing Institute, cured in four weeks of dyspepsia, and tendency to dropsy. A line addressed to us will be answered, giving her full address. I called at the "Scott Healing Institute," on the 22d day of April, to consult Dr. John Scott relative to a sore upon my lip, and the sore was pronounced CANCER by him, the same as it had been called by other Physicians. I determined to return to the Scott Healing Institute, and I did so. I was cured of the cancer, and returned to my city, and go under treatment at the "Scott Healing Institute," city, and on the 31 day of May I placed myself in the hands of Dr. John Scott, and on this 31 day of June, four weeks to the day, I leave for home, entirely cured of the cancer.

H. J. ANDREWS, New Britain, Conn.

New York, June 3, 1858.

W. H. W. W., Mystic River, Conn.
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